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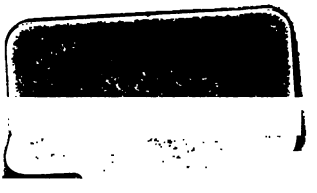

MASKIL LE-SOPHER;

THE

PRINCIPLES AND PROCESSES OF CLASSICAL PHILOLOGY

APPLIED TO

THE ANALYSIS

OF THE

HEBREW LANGUAGE.

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Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

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MASKIL LE-SOPHER.

§ 1. FEW persons have noticed, and no one has sufficiently regretted the fact, that although Indo-Germanic Philology in general, and Greek Scholarship in particular, have made greater progress in the last few years than in the three centuries before, the theory of Hebrew Grammar, and the etymological analysis of the Hebrew Language, remain just as they were; and if an attempt has been made by several philologers in Germany to connect the study of Hebrew, to a certain extent at least, with the improved philology of the day, their good intentions have not met with much success in their own country, and their views have obtained no recognition or reception in England[1]. On the contrary, our English writers on this subject have either confined themselves to the old traditionary systems of the Rabbis and Masorethic teachers, or, at best, have merely sought to illustrate the Hebrew language by comparing it with other Semitic languages, especially with the Arabic. It is the object of the following pages to show that this sort of comparison can produce no solid results, and that

[1] Gesenius and Ewald have made a good many detached comparisons between the Semitic and Indo-Germanic languages, but do not appear to have seen their way to any systematic investigation into this subject; and, to say the truth, their minds seem to have wanted that thorough training in Indo-Germanic philology, which is more necessary for this sort of inquiry than the highest attainments in Semitic learning. The claims put up by Delitzsch (*Jesurun*, p. 32 *et passim*) for his friend and teacher Julius Fuerst, appear not a little extravagant. Fuerst's gigantic *Concordance* is a most valuable work, and there is a great deal of merit in the *Lehrgebaüde der aramäischen Idiome*, which he had previously commenced; but we cannot allow that he was either the first to see the truth, or that he has seen the whole truth. Some of the views to which Delitzsch attaches so much importance are positively erroneous.

if any real improvement is to take place in Hebrew Scholarship, it must proceed from a scientific application to the analysis of the Hebrew language of those principles which are derived from an inductive examination of the Indo-Germanic idioms, and which have owed their best confirmation to the habits of accurate thought, and to the matured linguistic experience, of the well-trained classical scholar.

§ 2. In order to vindicate this opinion, it will be desirable, in the first place, to correct a common error, which is at the root of the false philology of our Hebrew grammarians. The undoubted antiquity and inestimable value of the books which form the standard of the Hebrew language, have given rise to a fixed belief in the primeval condition of the language itself, which must be done away with, if any advance is to take place in our knowledge of its structure. The prejudice to which we refer should give place to more rational considerations, derived from the facts of the case. It should be recollected, that, although the different works which compose the Bible were written at very different periods, they were all collected, revised, and edited by Ezra, at a period subsequent to the age of the Pisistratidæ, when the old poems of Homer were rearranged and modernized, in accordance with the living language and existing tastes of the Athenians: and that the uniformity of style and dialect which is observable in the Sacred Volume, is more properly attributable to a similar proceeding on the part of the Masora, than to the adoption by them in the later books of an archaic and obsolete idiom found in the books of Moses. Sound Biblical Criticism depends upon this view of the case; and we might as well ignore the effects produced by the Alexandrian school on the literature of Greece, or the labours of the school of Vicramaditya's court in regard to Sanscrit literature, as deny the importance of this consideration to him who would really understand the sacred books of the Jews in their existing state.

§ 3. But even if there were no evidence for the fact, that our text-book for the Hebrew language is a comparatively recent collection and edition of ancient works, the evidence furnished by the language itself would remain the same, namely,

that it is an idiom in an advanced state of disintegration. This, again, is a point to which sufficient attention has not yet been paid by any Semitic philologer. In order to make our view of the matter clear and intelligible, we must premise a few general observations.

It is the tendency of sound comparative philology, to establish more and more the original identity of human speech, and its necessary connexion with certain psychological laws, which are coextensive with human nature. The farther we go back in our endeavours to reproduce the common mother of languages, the greater fulness do we find in the etymological forms; the less frequent and the less obvious, because the less necessary, are those contrivances which give to syntax or construction its greatest definiteness and precision. In fact, as we have observed elsewhere, "the method of language gains at the expense of its materials." The chief cause of the change thus brought about, is to be sought in the invention of writing. Language is the spontaneous result of our intellectual organization, but writing is an invented art. And the triumph of syntax over etymology is not so much a war of language with itself, as a contest between two modes of expression, one of which is best adapted to the memory unaided by written records, and the other best suited to the formal statement and registration of our connected thoughts. Accordingly, when we speak of languages as being in an old and new state or condition, we speak of them as more or less affected by the cultivation of prose literature and by the common use of writing. As we have not, by the nature of the case, any ancient language which is altogether unaffected by the written records which have transmitted it to us, we can only speak of these differences as differences of degree. But we may divide all languages known to us into three states or conditions, thus differing in the degree of detriment which their cultivation of syntax has caused to their etymological structure. We shall call these *primary*, *secondary*, and *tertiary* states.

(1.) Languages in a primary, or highly etymological, state, are those which have few or no syntactical contrivances, but complete and regular inflexions, and a living power of derivation and composition. In such languages, writing has been cultivated at a late period, and circumstances have not favoured the

logical developement of the language. The most remarkable specimens of languages in a primary state are the Sanscrit, Sclavonian, and old Latin.

(2.) Languages in a secondary state are those, which, without sacrificing, to any very considerable extent, their inflexions and power of composition, have still attained to a clear and copious syntax. The most remarkable specimens of this class are the ancient Greek, and the modern High German.

(3.) Languages in a tertiary state are those, which have all but lost their inflexions and power of composition; which substitute syntactical contrivances for those variations of form, which, in the older languages, characterize differences of declension and conjugation; and which enjoy all the resources of logic in the construction of their propositions. To this class we must refer all the Semitic languages, the dead no less than the living, together with a considerable number of modern idioms, including the Romance languages, and our own.

The cause, which contributed most essentially to the syntactical structure of the Semitic languages in particular, was the early cultivation of prose literature, and the early use of the art of writing. We shall see lower down that, like the other tertiary languages, the Semitic owe the lifelessness of their etymological structure to admixture with one another, and with the Hamite idioms. Using the term Semitic to include all the idioms which have direct affinities with the Hebrew, we shall arrange them in the following classes: (1) Aramaic, including (*a*) the Eastern, or Mesopotamian, (*b*) the Western, or Syrian dialects; (2) the Canaanitish or Phœnician; (3) the Egyptian; (4) the Hebrew; (5) the Arabic; (6) the Æthiopic or Abyssinian. Of these Semitic or Syro-Arabian languages, the oldest is undoubtedly the Aramaic, so far as its remains have come down to us unmixed with the corruptions of the Synagogue. Next to this should be placed the old Egyptian, so far as our interpretations of the hieroglyphics, aided by a study of Coptic and by tradition, have enabled us to recover its structure. The Phœnician is preserved only in Carthaginian fragments of a later date. The Hebrew stands perhaps in the third place: but although the Arabic and Æthiopic are still living languages, they contain here and there more distinct

traces of their original form than the cognate language of the Jews.

§ 4. If then these Semitic languages are all in a tertiary state, it cannot be in accordance with sound philology to compare them only with one another; or even, as an advocate for a wider comparison has proposed, to make the Hebrew language a starting-point, or centre, in the investigation, and to refer all other languages to it, as though it contained some hidden light which would reveal its own secret treasures[2]. On the contrary, it would be wiser to take some language in a secondary state, and derive from it arguments of analogy which might lead us to the discovery of a true principle of analysis, and so enable us to reproduce, in a probable form at least, the root-system of the language.

For this purpose, it cannot be doubted that the Greek language is the best adapted of all known idioms. The accordance between its syntactical principles and those of Hebrew grammar, and our knowledge of the manner in which Greek construction has sprung from etymology, may prepare us for the solution of the more difficult problem furnished by the other language, and pave the way for a restoration of the Hebrew word-forms. And there are circumstances which impart to this comparison a peculiar interest. Divine Providence has chosen the Hebrew and Greek languages as the lasting instruments of a first and a second revelation; and long before the former had ceased to act as a παιδάγωγος which led the world to Christ, by teaching man his duty to his Maker and to his neighbour, Athens had become the Prytaneum of literature and philosophy, and from her central hearth the sacred fire had been carried to a hundred intellectual colonies. How far Semitic culture, derived from the Phœnicians and Egyptians, laid the seeds of this extraordinary growth of human art and wisdom, we shall perhaps never know with the fulness of certainty; but

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[2] "Ut brevi dicam," says Delitzsch (*Jesurun*, p. 50), "investigatio linguarum comparativa ordiri debet ab Hebraica, cujus viscera intestina si physiologice noveris, multum ad linguas ceteras perspiciendas profecisti facemque lucidissimam tibi accendisti, quæ ad loca abdita atque invia iter tibi aperiet."

we have long been aware that the Greeks derived their alphabet, the chief instrument of their literature, from the great merchants of Palestine; and it would be only a fair return, if the language, thus preserved to us in Semitic characters, were to prove the means of restoring etymological life to its fellow-worker in the great business of educating the soul and the intellect of the world.

Although there can be no doubt that Phœnician traffick brought many Greek words[3], along with the objects which they denoted, into the Holy Land, just as many foreign expressions were by the same means imported into Greece, it is not so much our object to point out the Greek words which exist in Hebrew, or the Hebrew roots which are connected with Greek synonyms, as to shew that the syntactical process in the Hebrew language is strictly analogous to that which we find in Greek—though it has gone much farther,—and hence to take some steps towards a probable restoration of the lost etymological system of the Semitic languages.

§ 5. The merest beginner in Hebrew grammar, if he has only had some little experience in the grammars of other languages, is always struck with the phrase *status constructus* occurring in the earliest pages of his accidence; and he might be led at once to the conclusion, to which we would bring his teachers, that in its existing condition the Hebrew language has its etymology swallowed up in its syntax. In order, however, that he may derive some advantage from this view, he must be set free from the task imposed upon him of learning a wearisome mass of details about vowel-points and accents, with which the old teachers of Hebrew grammar have encumbered the first approaches to this subject, and by which they have deterred even the mature and earnest mind from the study of the language[4]; and he must pass at once from the phonology of Hebrew words to their employment in the formation of sentences.

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[3] Thus the Rabbi Eliezer saw that מְכֵרָה, *mĕkêrâh*, in Gen. xlix. 5, was the Greek *μάχαιρα*: he says, יעקב קלל את חרבם בלשון יונית: i. e. "Jacob cursed their *sword* (חרב) in the Ionian language."

[4] Arnold's *Life*, Vol. II, p. 138.

In Hebrew, as in Arabic, we may draw some conclusions from the shape and arrangement of the characters. It has been shewn elsewhere that the arrangement of the original sixteen characters in the Semitic syllabarium was strictly organic, and represented the mutes and breathings in the following order :

Breathings.	Labials.	Gutturals.	Dentals.	
א	ב	ג	ד	Medials.
ה	ו	ח	ט	Aspirates.
ע	פ	ק	ת	Tenues.

From the fact, that the liquids ל, מ, נ, and the sibilant ס, were inserted between the aspirates and the tenues, it has been reasonably inferred that the latter were secondary sounds in Hebrew articulation, and that they were added subsequently to the liquids. The traditions respecting their pronunciation materially confirm this view, which derives support also from the configuration of the characters themselves. In the first place, that the aspirates were derived from the medials, and not, as in Greek, from the tenues[5], appears as well from internal probability, as from the connexions which we observe between the medials, the aspirates, and the liquids, and from which connexions the tenues are generally excluded. Thus the dental liquids ל, נ, (as well as the later ר) appear as substitutes for ד, ט, not for ת, though, conversely, ת is substituted for the liquids. The labials ו, מ, are connected with ב rather than with פ: and generally it may be shown that the aspirates are simply the medials with ה prefixed, while the tenues are subsequent formations with which the liquids are not unconnected. Thus, ע is a combination of ה and נ, and the generally-soft sound of ת connects it with ס, while the shape of the letters may show us that, whatever may have been the original forms of פ, ק, they are derived from כ, which was placed immediately before the liquids and was probably a by-form of the original ב and ו. The little tail inserted in פ may show that the labial

[5] To suppose, as Ewald does (*Ausführl. Lehrb.* § 31 b), that ד and ז spring from ת because the Indo-Germanic languages prefer the tenuis articulation, is to give but little evidence of one's philological tact and discrimination.

element alone is to be regarded, the stroke to the left of כ may indicate that the sound has *vaw* as well as *kaph*.

The other letters of the Hebrew alphabet are easily explained. As the mutilated character ו expressed ב in its approach to vocalization, so the still more mutilated י expressed ג in its ultimate or vocalized state: ר and ז are successive softenings of ד; and it is clear that ש and שׂ are successive formations from ז, in one of which the original dental element is strengthened, while in the other a guttural element is superadded[6].

In the very artificial alphabet of the Arabs there are but few traces of the original shapes of the letters: the same mark will indicate the most different articulations, which are discriminated only by the dots placed above or below the line. The addition of a point or dot above adds an aspirate, whether the effect of that aspirate be to soften and assibilate, as in the case of the dentals *t* and *th* formed from *n*, *dh* or *z* formed from *d*; *z* and *zh* formed from *r*; *sh* from *s*; *zw* from *tw*; *zô* from *tô*; or to harden, as in the case of the gutturals *hh* from *h*, *ghain* from *ain*, and *f* = *hV*, *q* = *hhV* from *V*. The passage from a *ᶜhirik* to a *segol*, i. e. to ∴ below the word, diminishes the aspiration; thus it converts the medial *b* into the tenuis *p*, and the sonant *j* into the surd *ch*. There is only one case, that of *y*, where *tsere* appears, and this is clearly the Hebrew vowel-point, as its name זֵ֫ר, *zêr*, indicates.

The connexion between the guttural and labial, which thus

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[6] That there was something peculiar in the pronunciation of שׂ is clear from the statement in *Judges* xii. 6, that the Ephraimites could not come nearer to שִׁבֹּלֶת than סִבֹּלֶת. The shape and name of the Greek ξ identify this letter with the Hebrew שׂ, and there are reasons for believing that in the Greek letter the guttural was not always placed *before* the sibilant, but that ξ was σκ or σχ as well as κς. It seems, too, that before שׂ was softened down into the *sh* or *s* sound, it must have passed through the natural stages of *sk* and *sch* (cf. "scathe" with *schade*; "skirmish" with *scharmützel*; &c.). The traces of this original pronunciation are of course very precarious. If the suggestion, that Βερέσχεθοι (Aristoph. *Eqq.* 586) is a term indicating the Jews as believers in the בְּרֵאשִׁית or book of Genesis, were as certain as it is ingenious, this might serve as some sort of evidence. But there is greater probability in the connexion between שָׁבַט and σκῆπτρον, σκήπτρον, *scipio*, &c. The German *schaft* contains a similar softening of an original hard guttural.

manifests itself in the genesis of successive characters in the Hebrew and Arabic alphabets, appears also in the structure of the language. For the contact of two guttural aspirates is generally represented by a *vaw*. Similarly, in Sanscrit, *visarga*, in contact with the light breathing *a-kara* at the beginning of the following word, is regularly represented by the diphthong *ô* = *au*.

Those, who have heard even the modern Jews articulate, will be prepared for the fact that their pronunciation gave a nasal twang to the gutturals. It appears that the tenues were all more or less affected by this peculiarity of the breathing ע which precedes them. The possibility of such an affection of the gutturals need not be doubted. The French make very little difference between their articulation of a sibilant or nasal at the end of a word—in Sanscrit phraseology, they confuse between *visarga* and *anuswâra*. The appearance of אָנְךָ by the side of אָנֹכִי and זְעַק, and many phenomena of the same kind, indicate this affection in Hebrew. The secondary dental ת is constantly substituted for ד and ז, which would hardly be the case unless it hovered between a sibilant and a nasal guttural.

There is every reason to believe that those letters, which, according to the terminology of the Jewish grammarians, are said to quiesce after certain vowels, were in fact representatives of these very vowel-sounds. These are א, ו, י, to which must be added occasionally the nasal guttural ע, for it sometimes represented the *o*, which took its place in the Greek alphabet, and which is so naturally articulated with a nasal breathing. With regard to the minute and complicated system of vowel-points and accents introduced by the Jews, when the ancient and true pronunciation of the language was giving way to the varying usages of the Synagogues, we must be careful not to fall into either of two very common errors; for while it is a great mistake, on the one hand, to neglect the traditionary evidence furnished by this notation, and to teach Hebrew without any reference to points or accents; it is not less prejudicial to the philological analysis of the language, to allow this tradition to stand in the way of those inductive processes which carry us back, with ease and certainty, to a period long antecedent to the time when the *punctatores* fixed the reading of the Bible.

It must be remarked, however, that the vowel-points are far more valuable than the accents, which are rather a matter of curious learning than of any essential importance; and while we should understand the evidence which they furnish respecting the syntactical knowledge of the early Jews, we must be prepared to criticize that evidence; and, in general, we must not waste on these minutiæ the time which would be more profitably employed on almost any other subject of learned speculation.

§ 6. Having premised thus much on the *phonology* of the Hebrew language, and on the notation by which it is expressed, we may pass at once to our main object—that of ascending, by the aid of those analogies which the Greek language supplies, from the fully developed syntax of the Hebrew language to its lost or, at best, mutilated etymological structure.

The great engine of construction, in those languages which are in a syntactical state, is the definite article, which distinguishes the subject from the predicate. In Hebrew this is the compound pronoun הַלְ, usually abbreviated into הַ. We have reasons for believing that the second part is a substitute for נְ, so that the whole is a shorter synonym of הִנֵּה, "lo!" "see here!" the precise meaning being: "that which is distinct and separate." The regular use of the article in Hebrew, as in Greek, is to mark the subject or its epithet as distinct from the predicate; and in primary predications the copula is dispensed with as unnecessary, and that too whether the predicate precedes or follows; thus we have in the same sentence, *Psalm* xix. 1: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ i. e. "*the* heavens [are] recounting glory of God, and work of his hands [is] showing *the* firmament." When the article is prefixed to a participle, it becomes, as in Greek, equivalent to the relative with a finite verb. Thus הַשֹּׁמֵעַ = ὁ ἀκούων = ὃς ἀκούει. In the case of epithets the article is not placed, as in Greek, so as to affect with its definitive qualification all that is included in the description; but is either repeated with every separate part, or limited to that part of the description which is most specific.

Thus we find, on the one hand, such repetitions as in *Deuteron.* vii. 19: הַמַּסֹּות הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֹתֹת וְהַמֹּפְתִים וְהַיָּד הַחֲזָקָה וְהַזְּרֹעַ הַנְּטוּיָה i. e. "*the* temptations *the* great, which saw eyes-of-thee, and *the* signs, and *the* wonders, and *the* hand *the* mighty, and *the* arm *the* outstretched." And, on the other hand, there is such a parsimony of definition, that even a compound consisting of a general, followed by a definitive, term will be broken up, and the article placed only before the specific word. Thus בֵּית לֶחֶם, "house of bread," is the name of a town, in which the general word "house" is qualified by the possessive which follows. But in forming the term *Beth-le'hemite*, or "man of *Beth-Le'hem*," we do not say הַבֵּיתִי לַהְמִי but בֵּיתִי הַלַּחְמִי. So, in the case of numerals, we have in *Josh.* x. 5: חֲמֵשֶׁת מַלְכֵי הָאֱמֹרִי i. e. not "*the* five kings of the Amorites," but "five kings *the* of the Amorites" (πέντε βασιλεῖς οἱ Ἀμορραίων), where we are not to suppose that the article is omitted before the word kings; מֶלֶךְ רַב, like the Greek μέγας βασιλεύς, means a specific great king; but we must observe that "five kings" might be other than kings of the Amorites; therefore, in this parsimony of definition, the article is placed only where it is essential. The total loss of the inflexions of case in the existing Hebrew language prevents us from comparing the Hebrew usage with those refined secondary and tertiary predications, which are such a distinguishing characteristic of Greek syntax. But we may remark here, that the article is omitted before nouns having any of the possessive pronominal affixes, for the same reason as in the case of the nouns in a construct-state to which we have just referred,—namely, because the definition rests with that part which follows, and the possessive pronouns do not, of course, require definition.

§ 7. The regular associate of the article, in its syntactical functions, is the relative pronoun, which defines by means of a sentence, in the same way as the article defines by the apposition of separate words. The relative in Hebrew is the particle אֲשֶׁר, the employment of which does not differ from that of the

relative in Greek farther than necessarily results from the fact that it has, like all other Hebrew words, lost its inflexions, which it does not replace, like other pronouns, by the prepositional prefixes, but by the apposition of other pronouns. Now, it is well known to the Greek philologer that the article and relative are only different forms of the same word; and as the Hebrew syntactical use corresponds to the Greek so far as the different idioms admit, we may fairly infer that there must also be an etymological connexion betwen the Hebrew article and relative. The disintegration, which has taken place in Hebrew, has of course produced great changes in those remains of ancient forms which originated long before the language had lost its power of composition and flexion. But comparative philology finds a way to this solution of the problem. The common parent of the article and relative in Greek is the second pronominal element, of which the type is a guttural articulation. As this element belongs to the oldest of languages, we may conclude that it existed with the same force in primitive Hebrew. If so, its successive changes might very well be in this, as in other languages, from ח or כ or ק through שׁ to ה. That the articulations ל and ר are only by-forms of each other, is known to every comparative philologer. Consequently, there is no difficulty in identifying הַל with the latter part of אֲ־שֶׁר. The Phœnicians were contented with this latter part, which they even shortened into שֶׁ־, and the same abbreviation is found in the earliest, no less than in the latest, books of the Old Testament. In order to understand the light breathing which begins the fuller and commoner form, we must enter at some length upon the general question of the personal pronouns: and as that involves a consideration of the devices adopted by the Hebrew language to express the relation of gender and number, we will, in the first place, consider these and other apparent inflexions of the noun.

§ 8. The masculine or neuter noun in Hebrew is generally a mere crude-form stript of all flexional or formative elements. When there is a corresponding feminine form, it is distinguished by the appendage ־ָה, which, in the construct-

state, is softened into ת. Thus, from טוֹב, *bonus*, we have טוֹבָה, *bona*, and so forth. As this termination is identical with that which serves as the inseparable feminine pronoun of the same person, we will reserve our consideration of its etymological origin until we come to the pronoun.

When a masculine and feminine noun coexist as expressions for the male and female inhabitants of a particular country, the masculine ends in ִי and the feminine in ִית: thus, עִבְרִי is *Hebræus*, but עִבְרִית = עִבְרִיָּה, *Hebræa*. For these forms we find an analogy in the persons of the verb.

There are distinct forms for the masculine and feminine plural. Nouns of the masculine gender are expressed in the plural by adding ־ִים to the crude-form; but there is a longer, and perhaps more ancient, form in ־ָיִם which is appropriated to the dual, and may be appended to a feminine noun, and even to a feminine plural. Regularly, however, feminine nouns are expressed in the plural by changing their termination ־ָה, ־ָה, or ־ַת into ־וֹת. The conclusion, at which we have arrived respecting the origin of these plural affixes, appears to us of great importance in reference to the view which we have taken of the syntactical or tertiary condition of the Hebrew language; for the loss of the inflexions of number, in addition to those of case, must place the Semitic idioms in the lowest grade of etymological structure.

In the common construction of Hebrew, we constantly meet with two adverbs or prepositions (for every preposition is, strictly speaking, an adverb), which are nearly synonymous. These are עִם and אֵת. It is one proof among many, of the rashness and want of science, which are displayed by merely Semitic scholars, when we find one of the most eminent among them deriving the second of these words from the former. The adverb עִם expresses fellowship, community, and parallelism in time and space, and is equivalent in meaning, and identical in origin, with the Greek ἅμα, ὁμοῦ, γάμος, the Latin *cum*, *simul*, *simi-lis*, *sem-per*, Sanscrit सम *sam*, the Gothic *sama*, Irish *sam-huil*, English "same," Hebrew גַּם. For the nasal affection of the guttural we may refer to what has been already

said. The particle אֵת corresponds in origin and in primitive meaning to the Greek ἔτι, Latin *et*, *ad*, Sanscrit अति *ati*, in which the German dialects insert a nasal, as in *anti*, "and," &c., and the same is perhaps the case with the Æthiopic and Egyptian *enta*, *ent*, of which more by and bye. Thus in *Sam.* I, xvii. 34: we read וְגַם הָאַרְיֵה וְאֶת־הַדֹּב "and came the lion, and *in addition* the bear." The most common use of אֵת, however, is to indicate the objective or accusative case, to which the action of the verb passes on, where its use is that of μετὰ with the accusative; while, in other cases, it approximates to the force of μετὰ with the genitive. On the whole, then, we may say, that, in their general use, עִם and אֵת agree in expressing *addition by juxtaposition of like things*; but that עִם, like the cognate Greek ἅμα, ξύν, Latin *cum*, *simul*, denotes a closer union and more complete conjunction, while אֵת expresses a mere cumulation and heaping together, like the cognate ἔτι, *et*, *ad*. We think, therefore, that the affixes which express the masculine and feminine plural, are these adverbs respectively, namely, that e. g. טוֹבִים *boni*, stands for טוֹב־עִם, i. e. "good in a company," and טוֹבוֹת *bonæ*, stands for טוֹבָה־אֵת "good woman—in a heap," the breathings ה־א being represented by *ʿholem*, according to the principle before referred to. If now it is asked, why one mode of addition is appropriated to male, the other to female, objects, we remark, in the first place, that where *two* are spoken of, i. e. when the idea of personal conjunction and fellowship is distinctly expressed, עִם is used for the female no less than the male; and this dual is appended, as has been already mentioned, to a feminine plural, which expresses rather a *heap* and *collection*, than a *number* of things. In the next place, we would remark that the Hebrew language, like the Indo-Germanic idioms, when it speaks *of* a woman, generally employs a fuller and longer form, to express the relative character and maternal capacity of the female sex: but when it addresses a woman, uses a curtailed form of expression to express her inferior position, and less strongly marked personal character. From these considerations, it is not difficult to justify the distinctions made in the use of these quasi-synony-

mous particles. We may add, too, that when עַם is used to signify a tribe, or nation, or family, it particularly refers to the males composing it. For when, by a strange transition, it signifies a single relative, it always means a male: thus عَمّ is *an uncle* (*Freytag.* III, p. 217).

§ 9. It has been mentioned that אֵת is constantly used to give precision to the objective case. In this employment it is a preposition; and עַם has also its prepositional use, though not as a general affection of case. From this point we may pass to the consideration of those prepositional prefixes, which mark the case-relations in Hebrew. These are ב, ל, מ. The meanings of בְּ or בַּ correspond exactly to those of the Greek ἐπί, with which and the Sanscrit अपि, अभि, it has an undoubted affinity. It is also connected with the separable particle אַף, "in addition," "moreover," "also." We have no hesitation in setting down לְ or לַ as a secondary form of the element *na* or *a-na*, which is of frequent occurrence in the Indo-Germanic languages, and which bears the same connected variety of significations. This element, of which the primary meaning is "separation," "distance," is used, as we have seen, to express definiteness of position; thus it not only serves as an indicative article, but also calls attention to a question as an interrogative adverb. Of its employment among the personal pronouns we shall speak presently. But we may here remark, that, like the Indo-Germanic *na* or *a-na*, לְ is used as a negative particle. The connexion between the ideas of "separation," or "distance," and "negation," has been pointed out elsewhere. Here it is only necessary to notice the fact, that the regular negatives in Hebrew are לֹא and אַל; of which the former, by a lengthened stress on the articulation which follows the liquid, expresses the categorical denial of an affirmation; whereas the latter, with its initial breathing, expresses the prohibition of an act present or intended. If the pointing is here a true representative of the original sound, we may infer that the *ʿhôlem* is indicative of a repetition of the syllable אָ or הָ. In its use as a preposition, this element appears not only as an

inseparable prefix לְ or לַ, but also under the separable form אֶל or -אֶל, which does not differ materially from the prohibitive אַל. In order to connect the prepositional significations of לְ with those of *ἀ-νά*, we should remember that the prepositions

$$\left.\begin{matrix}\dot{\alpha}\text{-}\nu\acute{\alpha}\\ \dot{\epsilon}\text{-}\nu\text{-}\varsigma\\ \dot{\epsilon}\text{-}\nu,\end{matrix}\right\} = \epsilon\acute{\iota}\varsigma$$

if we except the addition of ς in εἰς (cf. ἐκ, ἐξ, *de, des-, ab, abs*, &c.), differ in vocalization only. The Latin *in* may express the meaning of all these Greek prepositions, and even of the negative prefix *ἀ-νά*; e. g.:

$$\begin{aligned}\dot{\alpha}\nu\grave{\alpha}\ \mu\acute{\epsilon}\rho\circ\varsigma &= \textit{in-vicem}\\ \epsilon\acute{\iota}\varsigma\ \tau\grave{\eta}\nu\ \pi\acute{o}\lambda\iota\nu &= \textit{in urbem}\\ \dot{\epsilon}\nu\ \tau\tilde{\eta}\ \pi\acute{o}\lambda\epsilon\iota &= \textit{in urbe}\\ \dot{\alpha}\nu\acute{\eta}\rho\iota\theta\mu\circ\varsigma &= \textit{in-numerus.}\end{aligned}$$

We need not wonder, therefore, if we find the same latitude in the meanings of לְ, לֹא, לְאַל and אֶל. The prefix מִ or מֵ is an apocopated form of מִן, and therefore contains the element which we have just examined. Its use and signification are in perfect accordance with the opinion, that it contains the same pronominal elements as the Latin *min-or* = *men-ior*, *minuo*, Greek *μινύ-θω*, *μέ-ρος*, &c. In putting forward this view, we do not intend to suggest that the prefix is a noun signifying "a part" broken off from a whole; but that it is an ancient pronominal word, which with the noun performs the same functions as the Greek genitive, and expresses, therefore, *ablation*, partition, and relation.

There are two other inseparable particles, which do not, however, minister to the formation of cases[7]. These are כְּ, the particle of comparison, which contains the same element, and conveys the same force, as the Greek *κα-τά*, and וְ, the particle of connexion, which, as we shall see, is the constituent or essential part of the third personal pronoun. It is, therefore, equivalent to the Greek *τε*, or the Latin *tum*.

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[7] The use of כְּ however is sometimes very like that of a case-prefix: cf. *Gen.* xviii. 1: כְּחֹם הַיּוֹם with *Gen.* iii. 8: לְרוּחַ הַיּוֹם.

§ 10. The independent forms of the personal pronouns are as follows:

1 pers. s. אָנֹכִי and אֲנִי

„ pl. נַחְנוּ and אֲנַחְנוּ

2 pers. s. אַתָּה m. אַתְּ f.

„ pl. אַתֶּם m. אַתֶּן or אַתֵּנָה f.

3 pers. s. הוּא חוּא m. הִיא more anciently הִוא f.

„ pl. הֵם or הֵמָּה m. הֵן or הֵנָּה f.

These independent forms are used emphatically, and generally contain such a strong and distinctive expression of the subject, that the copula is not needed to connect them with the predicate. Thus the participle is often used instead of the verb, when the pronoun is thus expressed; e. g. *Gen.* vii. 4: אָנֹכִי מַמְטִיר, "I [am] causing it to rain."

As expressions of the objective or possessive case, the personal pronouns are more frequently attached in a mutilated form to the nouns, particles, or verbs which govern them. The following are the usual abbreviations of the affixed pronouns.

	To Nouns.		To Verbs.
	To Singular Nouns.	To Dual or Plural Nouns.	
1st person s.	־ִי	־ַי	־ַנִי, ־ִנִי
„ pl.	־ֵנוּ, ־נוּ	־ֵינוּ	־ָנוּ, ־נוּ
2nd pers. s. m.	־ְךָ	־ֶיךָ	־ְךָ
„ s. f.	־ֵךְ	־ַיִךְ ־ֶיכִי	־ֵךְ
„ pl. m.	־כֶם	־יכֶם	כֶם
„ pl. f.	כֶן	־יכֶן	כֶן
3rd pers. s. m.	־ֵהוּ, חוּ, ֹו, ־הוּ	־ָיו, ־ָן, ־יהוּ	־ָהוּ, ֹו
„ s. f.	־ָהּ, ־ֶהָ	־ֶיהָ	־ָהּ, ־ֶהָ
„ pl. m.	־ָם, ־ֵמוֹ, ־ָהֶם	־יהֶם, ־יהֶמוֹ	־ָם, ־ָמוֹ
„ pl. f.	־ָן, ־ֵהֶן, ־ָהֶן	־יהֶן	־ָן

It has been already mentioned, that nouns, which are thus affected by pronominal affixes, do not admit the article. There

are two reasons for this. On the one hand, if we consider the noun thus affected as the mere subject of a proposition, it is sufficiently defined by its affix. Thus תּוֹרָתְךָ, "thy law," does not need any adjunct to tell us *whose* or *what* law it is. On the other hand, the construct-noun which is followed by the affix may stand to its pronoun in the relation of predicate to subject, and then of course the article would be still more out of place. Thus, in the possessive construction with what we call the dative, the copula is often omitted in Hebrew, and the dative contains the full expression of the predicate or the subject. Thus in the well-known passage in *Psalm* c. 3, where the Q'ri reading ought to be followed: (not וְלוֹ) וְלֹא הוּא עָשָׂנוּ, אֲנַחְנוּ, "he made us and to-him [are] we." And similarly in a relative sentence, we find in an equally well known and quite parallel passage (*Ps.* xcv. 4): אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ, "who-to him i. e. to-whom [is] the sea, and he made it." In these two cases the possessive dative is the predicate. But it may represent the subject of the sentence, and the noun may appear as the predicate. Thus in *Psalm* cxv. 5: פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ, "a-mouth [is] to them, and yet they speak not," where it is clear that "having a mouth" is predicated of the idols. So in Homer, *Il.* xvi, 159:

πᾶσιν δὲ παρήϊον αἵματι φοινόν,

"they all had (πᾶσιν ἦν) their mouths gory with blood."

In *Psalm* cxv, this mode of predication goes on in the 5th and 6th verses, but in the 7th verse the mere affix is used in precisely the same sense, and the noun affected by it is a primary predicate; thus יְדֵיהֶם וְלֹא יְמִישׁוּן "hands-to-them (i. e. they have hands) and yet they feel not," and so on. So also *Gen.* xxii. 24: וּפִילַגְשׁוֹ, "and to-him-a-concubine," i. e. "he had a concubine;" *Numbers* xiv. 31: וְטַפְּכֶם, "and to-you-little ones," i. e. "ye have little ones." The same is also observable in secondary predications; thus in *Psalm* civ. 3: הַשָּׂם עָבִים רְכוּבוֹ, "who places the clouds a chariot-to-him, ὁ τιθεὶς ἅρμα αὐτῷ τὰ νέφη, where the LXX. have misplaced the article and perverted the meaning.

§ 11. From this use of the pronominal affix to its employment as indicating the persons of the verb, the transition is very simple and easy. There is no real difference in the two cases. It is only necessary that the syllables, which constitute the verb-form, should have some receptivity or power of receiving and expressing the significance of "action conducted in time," and then they will predicate tense and agency of the persons denoted by the pronominal affix, just as the syllables denoting things and objects predicate possession of or by those persons. The formation of a verb can scarcely be called a process of inflexion. The person-endings may be inflected to signify differences of voice; but the appending of such pronominal words is a syntactical process. Thus, there is a difference of inflexion between δίδω-μι, which means "a continuous giving by me," and δίδο-μαι which means "a continuous giving of me;" but these verb-forms themselves are merely nouns of action in a construct-state, followed by oblique cases of the first pronominal element. The Hebrew language cannot express differences of voice in this way, for it has lost the inflexions of case; nor has it, strictly speaking, any differences of tense. As we shall see presently, its verb-forms may, by a process not unlike the Greek, express the difference between transient and continuous actions; but these are not differences in regard to the time at which the action commences, but only differences in regard to the time occupied by the action. It will be desirable to postpone for subsequent consideration the mutilated pronominal forms which are connected with the continuous tense, and with the secondary conjugations: but we may at once class the person-endings of the primary tense, which denotes a transient action, with the other pronominal affixes, and use them all together in the etymological analysis on which we are about to engage.

The following are the pronominal affixes to the primary tense of the verb..

1 pers.	s. com.	־תִּי	or	־תִי	pl. c.	־נוּ	
2 „	s. m.	־תָּ	„	־תְ	pl. m.	־תֶּם	or ־תֵם
„	s. f.	־תְּ	„	־תְ	pl. f.	־תֶּן	or ־תֵן

3 pers. s. m. none. pl. c. הֵם

„ s. f. הִ

§ 12. We have now to compare, and, if possible, identify, these different forms of the personal pronouns.

As we have to do with a language in a syntactical state, we shall not be troubled by the conviction, which must flash upon our minds on the first inspection, that we have no traces here of the simple arrangement by which, in the Indo-Germanic languages, the three primary articulations—the labial, the guttural, and the dental—expressed the three primary positions, *here*, *near to the here*, and *there*. But we shall find, as we might have expected, some singular coincidences between the secondary or syntactical forms in Greek and Hebrew. In the first place, it will be observed that the separate pronouns are highly composite. If we resolve אָנֹכִי, we can hardly doubt that it consists of two distinct words, each of them compounds —namely *'ha-na* and *'ha-kî*. Similarly, the dagesh shews us that אַתָּה is an assimilation for *'ha-na-thâh*. Removing the former part of these compounds—namely, taking *'ha-na*, which is only a softened form of the article, from each—we have *'ha-kî*, "I," and *thâh*, "thou;" and it is scarcely necessary to remark that these are identical with the Indo-Germanic compounds ἐ-γώ, *ego*, अहम् *ik*, *ich*, &c., and τύ, *tu*, त्वम् *thu*, *du*, &c. It is not a little remarkable that the first Hebrew numeral אֶחָד also corresponds to the Sanscrit numeral एकस, which is compounded of these very elements. The prefix *'ha-na* is nothing more than the definitive -ν, which is added to ἐγώ and τύ, in the older dialects of Greek: and we believe that, although אֲ-שֶׁר presents a more complete form of *'ha-na* in its second and essential part, this very compound was originally prefixed to give it greater definiteness as an independent particle: compare, for the loss of the fleeting ן, the case of אִישׁ for אֱנוֹשׁ, plural אֲנָשִׁים. As we have elsewhere remarked[8]: "no-

[8] *New Cratylus*, p. 165.

thing is more common than such repetitions of the same root in the pronominal compounds, and especially when it appears under slightly modified forms." It is clear, at first sight, that הוּא contains the elements *ha-va*, which appear in the Greek *α-ὐ*, *α-ὐ-τός*, *ο-ὗ-τος*, *ο-ὗ-ν*, *ο-ὐ-κ*, *ἀ-πό*, &c.; in the Latin *aut*, *autem*, *haud*, *ab*, &c.; and in the Sanscrit अप and अव. All these compounds express distance, separation, &c., and some of them exactly correspond in use to הוּא.

The second and third personal pronouns have feminine forms, which are obviously only shortened articulations of the masculine. We have already adverted to the fact, which we have noticed in many languages, that when a woman is addressed or spoken of with special reference to her *personal* character, the form used is generally an abbreviation, springing probably from a feeling the very reverse of gallantry. But when a woman is mentioned with reference to her *relative* position, as having, so to speak, only a *relative* existence, we generally find that some affix, significant of derivation or dependence, is subjoined to the masculine form, in order to convert it into a feminine word. In the case of the pronouns, abridgement would, for this reason, be preferred to extension.

The plural of the first personal pronoun seems to be a compound of the singular of the first two pronouns, with a form which strikingly reminds us of the Indo-Germanic *νῶι*, *nos*, नस. We have elsewhere shown that the first personal pronoun cannot have a plural in the ordinary acceptation of the term, but that "we" must imply either "*I* + *you*," or "*all who are here*." Now the Hebrew "we" seems to have combined both expedients. Whatever may be the origin of the Greek *τύ*, the constant substitution of ת for a guttural forbids us to doubt the identity of the element ת in the pronoun, and ךָ in the affix, of the same person. It seems, therefore, that the strong guttural in אֲנַחְנוּ represents this ךָ, and that the whole compound is *'ha-nî* + *kâ* + *nû* = "I + you + all here."

The plural forms of the other pronouns present difficulties considerably greater. We may say, in the first place, that the feminines are obviously shortened or softened forms of the masculines, as in the singular. It seems difficult to believe that

pronouns would adopt such an artificial and secondary expedient as the affix of עִם for the formation of their plurals; nor would it be easy to explain the shortening of this particle into a mere ם, especially in the case of words of such little weight. Moreover, the genuine forms in מָה would remain unexplained on this hypothesis. In ancient Egyptian we have a repetition of the essential element in the plural; for "ye" is *en-to-ten:* so in Sanscrit we have *yû-ya-m*, and in Latin the person-ending *-to-te.* But there is no trace of such a reduplication in the case before us: and we believe that the affix מָה, as derived from the interrogative, is expressive of indefinite number, and therefore in itself well adapted to form the plural of a demonstrative pronoun. We shall return to this, when we come to the numerals.

This view of the personal pronouns explains almost every difficulty in the pronominal affixes. It is scarcely necessary to observe that the תִּי, which marks the first person of the verb, is put for נִי, which would more exactly correspond to the plural נוּ. The feminine affix ־ָה, both in verbs and nouns, deserves a few words. It indicates, we have seen, besides its value as a possessive and personal affix, the feminine gender of an ordinary noun. It has also the power of the Greek affix *-δε* in denoting motion to a place: as in *Judges* xvi.1; וַיֵּלֶךְ שִׁמְשׁוֹן עַזָּתָה, "and went Samson Gaza-wards," where it follows itself in its other value. It belongs to Greek philology to prove that the *-δε*, thus used, is connected with the second pronominal element and with a feminine affix; and this has been done elsewhere. With regard to the personal affix in Hebrew, it is sufficient to remark that the masculine affix ־ֶהוּ shows that ־ָה is merely the feminine הִוא with a corresponding apocope. The plural וּ in the persons of the verb is of course a decided corruption. The 3 m. s. is not expressed by any affix, and this mutilated form, corresponding to the vague particle וְ, is used for either gender of the plural, though it might have been the masculine singular. Compare, for example, such a passage as the following, where we have all three uses of this וְ; *Gen.* xxxvii. 4: וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם, "*and* (*tum*) not able were *they* to bespeak-*him* with peace." We may remark something very similar in the Greek and Latin substitu-

tion of a mere *ă* for the *-ντ, -nt*, of the neuter plural, for this also corresponds to the third plural person-ending of the verb, which is variously abbreviated in that use also.

§ 13. From this examination of the personal pronouns, we may now pass to the verb-forms, to which they are attached. A great deal has been written on the subject of the Hebrew tenses, and opinions have been expressed with no little warmth, and with an assumption of much greater antagonism than really existed. It is not our intention to notice these controversies, nor do we think it necessary to state how far the doctrine, which is about to be set forth, differs from or agrees with that which has been propounded by any former grammarian. But we will venture to say, that to a person who approaches this subject with the experience and habits of thought which the accurate study of classical philology is sure to impart, there cannot be any chance of a real discrepancy of opinion on this question.

The Greek tenses express differences, in regard to the time at which the action begins, by the addition of the element *σ-* to mark the future; and by prefixing *ἐ-* to mark past time; and they express differences in regard to the time occupied by the act, by reduplicating or otherwise strengthening the root, and so marking the continuous action or state. The primitive form of the verb, in which no one of these adjuncts appears, is scarcely to be met with; but we have generally a derivative from the primitive form of the verb in what is called the second aorist, which, while it denotes past time in the indicative mood, by means of the augment prefixed, expresses merely a transient, or speedily completed, action in the other moods, in which the augment is wanting.

Now when an action is described in writing, it is assumed that its commencement is past, unless there is some expression from which we infer that it is to be or is going on. If the Hebrew language, therefore, is without any such mode of expression, it has no absolute means of stating that the commencement of the action is not completed or past. But it has a strengthened form for the expression of continuous action from a point in past time, as well as a simple form for the expression of single acts. Both these forms are in effect *indeterminate* tenses, which imply a relation to some point of time

other than the present. But their mutual relation is clear, and they differ in *sense*, as the single act differs from the set of acts; in *form*, as the simple differs from the strengthened root. Discarding therefore, as inapplicable to the case, such terms as *perfect* and *imperfect*, *preterite* and *present*, these forms should be called the *primary* and *secondary* tenses, and should be defined as representing *transient* and *continuous* actions respectively.

With regard to the form, it has always been the custom of Hebrew grammarians to speak of the 3 p. s. m. of the primary tense as containing the unaffected root, and to derive the other persons from it. Of the roots we shall speak presently; but this is a sufficient testimony to the obviousness of the fact, that this tense is not affected by any external increment. It is in effect merely an abstract noun signifying a single act. Thus לָמַד, means "a learning," and the word is used customarily to signify "he learns," or that there is an act of learning by some man. Similarly, לָמַדְתִּי, is "a learning by me," i. e. one act of learning. The pointing, if we may trust to it, makes the word trochaic, or throws a stress on the first syllable, which therefore domineers over the second syllable, and gives a rapidity to the utterance of the word. This, of course, is ancillary to the expression of a single or transient act. Just in the same way, the Greek ἔ-μαθο-ν, which contains the simple root, means "I learned," as one act: and in order to express the continuous action, "I am learning," the root is strengthened by the addition of the particle *na*, to which is added an *anuswâra* in the root itself, so that the present tense is μα-ν-θά-νω. Now, by the side of the simple לָמַד with its apparatus of case-affixes, the Hebrew has another verb-form, which is used as the infinitive of the verb, and from which another tense is formed by means of pronominal adjuncts. This form, in the particular verb לָמַד, appears as לָמֹד (*Jer.* xii. 16): but more frequently we are not left to the *punctator* to tell us that the form is increased by an insertion in the second syllable. Thus the very common verb כָּתַב, "he wrote," which is the regular paradigm in most grammars, has for its infinitive, כָּתוֹב (*Jer.* xxxii. 44), or in a construct-state, כְּתוֹב (*Ps.* lxxxvii. 6), from which we infer,

what we might have expected *à priori*, that the *ʿhôlem* is the representative of a וְ, by which this secondary tense was originally strengthened. Now it will be observed that, as the *qâmetz* in the first syllable of the primary tense produces a rapidity of articulation which ministers to the expression of a transient act, so the long-drawn utterance of this *o*,—the fullest of all vowel-sounds, as the name *ʿhôlem* expresses,—at the close of the word, is admirably adapted for the representation of an act continued or repeated in time. The same effect is enhanced by the manner in which the expressions of person are connected with this form. In the primary or unaffected tense they are all postponed, and in the shortest possible forms, so as to be carried away by the trochaic rhythm of the word on which they depend. But in the secondary or continuous tense, the differences of person are always expressed by a prefix, and sometimes by an affix also, so that the long dragging utterance of the word itself is still further prolonged by these appendages.

The following are the pronominal adjuncts of the secondary tenses:

1st person		s. c.	—אָ	pl. c.	—נְ
2nd	,,	s. m.	—תָ	pl. m.	—תֶ—וּ
		s. f.	—תִ—ִי	pl. f.	—תֶ—נָה
3rd	,,	s. m.	—ְ	pl. m.	—ְ—וּ
		s. f.	—תָ	pl. f.	—תֶ—נָה

The second persons of this form serve also for the imperative, but there the affix alone is retained, and the prefix is omitted. The principle, known to Indo-Germanic philologers as the "influence of the weight of the person-endings," will explain the lighter forms of the root, which are found in the 2nd s. f. and in the 2nd and 3rd pl. m. It will be observed that the 2nd s. m. and 3rd s. f. correspond in form: also the 2nd and 3rd pl. f. These irregularities, in structures which have been long under the influence of writing, remind us of the identities of cases and persons in the Greek dual forms.

With regard to the etymology of these pronominal forms, it is clear that the 1st. s. is אָנְכִי deprived of its fleeting כִ, which has carried off the whole of the 2nd syllable. Similarly, נְ of

the 1st pl. is a clipt representative of נוּ, from אַנַחְנוּ. This softening down of וּ into a mere *ʿhîrîḳ qaton* is observable also in the feminine הֵוּא from הוּא. The תְּ of the second persons is of course a remnant of אַתָּה, with יְ from הִיא as a distinguishing affix for the s. f.; with the mutilated וּ in the pl. m., and with נָה for מָה in the pl. f. The separability of these forms of the plural may serve as an additional confirmation of the view respecting their origin which has been given above. The same explanation will of course apply to the pl. of the third persons, masculine and feminine, but there is a difficulty in the singular of these forms. We have already adverted to the analogy furnished by the masculine and feminine of Gentile names, and it is indeed difficult to believe that when עִבְרִי signifies "a Hebrew *man*," and עִבְרִית "a Hebrew *woman*," while יִכְתֹּב means "*he* is writing," and תִּכְתֹּב "*she* is writing," these parallel forms are not due to the same principle of phonology. When disintegration has got so far, it is scarcely possible to pronounce an opinion which will rise beyond the sphere of conjecture. But we think it highly probable that, as the feminine form of the Gentile name is יָה as well as יִת, and as the former is obviously the original form, we have in the יְ the ultimate vocalization of הוּא, and in the יָה a formation which bears the same relation to that in יְ, that the ordinary feminine like טוֹבָה does to the masculine noun by the side of which it stands; and that the prefixes of the continuous tense are these same elements, in the same state of mutilation. The only alternative for this supposition is to imagine that we have in each case corruptions of אִישׁ and אִשָּׁה; but we confess our inability to accept such a surmise. Phrases like אִישׁ עִבְרִי (*Gen.* xxxiv. 14), would show that, in the minds of the Jews, at all events, the word אִישׁ was not included in the Gentile term. And there is, in the employment of these third persons as abstract nouns, an additional reason for concluding that the qualifying element in each is of pronominal origin. For we find that there are nouns expressing the permanence or continuance of an act, which are formed from the feminine no less than from the masculine of the continuous tense, and that the prefixes are retained in these forms. This

is quite analogous to the formation of the Greek participle, by the addition of a set of case-endings, from the third person plural of the active verb: as in τύπτων = τύπτο-ντ-ς from τύπτουσι = τύπτο-ντ-ι, where the combination ντ is the same as that which marks the neuter plural of the noun. The Hebrew having lost its inflexions cannot form participles in this way, but at once converts the third person singular of either tense into a participial noun. The ordinary participle, formed from the primary tense, represents in the punctuation, and that too by a strengthened form, the trochaic rhythm of its parent: while those which are formed from the masculine and feminine of the continuous tense, retaining the characteristics of gender and person, present forms not differing from those of the verb itself. Thus יִצְחָק, "he proceeds to laugh," in *Gen.* xvii. 17, is the same word as יִצְחָק, "laughter," in ver. 19. The difference in signification between the masculine and feminine form is not always very perceptible, but when the distinction is clear, it seems that the masculine form conveys the idea of personality, the feminine that of a mere abstract reality. For example, יְשׁוּעָה, like the causative participle מוֹשִׁיעָה, means the protective influence which produces and secures a continuance of תְּשׁוּעָה, that is, the former is *salvatio*, a continued act of saving and delivering, a *vindicatio in salutem*, the latter is the *salus* itself, the continued state of safety and deliverance. But in either case the idea of duration and permanence is equally implied.

Every student of Hebrew is aware that the main inconsistency in the doctrine of the tenses, as it is generally taught, occurs in the explanation of passages, where the different tenses appear together in a sort of parallelism, especially when they are connected by the particle וְ. On the supposition, that tenses so connected must refer to the same temporal predications, the Hebrew grammarians have had recourse to a very singular artifice in order to reconcile this hypothesis with the facts of the language. Namely, whenever, for example, a secondary tense is connected with a preceding primary tense by means of וְ, this particle is said to have a *conversive* power, and it is believed that it gives to the secondary tense, which was really a *future*, a *preterite* signification in accordance with that of the primary tense which went before. Some of the grammarians have gone

so far as to seek for an etymology of ו which will explain its effect on the tense which follows it. To the classical philologer such reasonings and consequent expedients seem absolutely childish. If the Hebrew grammarians would put aside their traditions, and consider this question and all others by the light of a more scientific philology, their difficulties would cease of themselves.

Reverting to the signification of the verb-forms, which results at once from an analysis of their structure, we see that the primary tense must imply a single act, the secondary tense a continued action or state of action. The one will represent the point, the other the line as a series of points. Sound metaphysical reasoning teaches us that this is the process by which the idea of time evolves itself from the idea of position in space.

An observation of the practice of the ancient Hebrew writers shows that the use of the tenses is in strict accordance with this definition and explanation. And when they appear together in the same sentence, we find that the following rules are attended to. (I.) If the primary tense precedes, it designates the completion of the antecedent act necessary to the commencement of the continuous state indicated by the secondary tense which follows. (II.) If the secondary tense precedes, it signifies the continuous period up to the completion of the act designated by the primary tense which follows. In reference to the moment of speaking, the Hebrew language furnishes no verb-forms for accurate discrimination of the present, the future, and the past. The context or particles of time sufficiently determine that. Thus, to take the very commencement of *Genesis*, we find the following sequence of tenses: "In the beginning God *created* (as one act, בָּרָא) the heavens and the earth, and the earth *was* (at the moment of creation, הָיְתָה) without form or fulness, &c.: and God *proceeded to say* (וַיֹּאמֶר); *Let there be* (as a commencement of a continuance, יְהִי) light, and there *proceeds to be* (same word) light: and God *sees* (still the same continuance, וַיַּרְא) the light that it is good, and God *goes on to divide* (וַיַּבְדֵּל) between the light and the darkness; and God *proceeds to name* (וַיִּקְרָא) the light, day: and the dark-

ness *he finished by calling* (as a termination of the first day's creation, קָרָא) night." This is very simple and obvious. But perhaps the most striking examples are those furnished by passages in which the same words are repeated with a different temporal reference. We have such a passage in the beginning of 2 *Kings*, ix: "and Elisha *called* (completion of antecedent act, קָרָא) one of the sons of the prophets, and *proceeds to say* (יֹאמֶר) to him: Gird up thy loins, and take this flask of oil in thy hand, and go (imperatives) to Ramoth-gilead: and *thou hast come thither* (antecedent act supposed to be completed, בָּאתָ); then look out (imperative) Jehu: and *thou hast gone in* (antecedent act completed), then make him stand up (imperative) from the midst of his fellows: and thou *hast caused him to enter* (הֵבֵיאתָ) a chamber within a chamber, and *hast taken up* (לָקַחְתָּ) the flask of oil, and *hast poured out* (יָצַקְתָּ) above his head, and *hast said* (אָמַרְתָּ), thus *has said* (as a single act אָמַר) Jehovah, I *have anointed thee* (מְשַׁחְתִּיךָ) to be King for Israel, and *thou hast opened* (פָּתַחְתָּ) the door, and *hast fled* (נָסְתָּה); and thou *dost not tarry* (which is the forbidden continuation, תֹּחַכָּה)." Here we observe that all the preceding verbs are in the primary tense, because they refer to single acts, considered as necessary antecedents to the imperatives, or continuous tenses, which express the commands or prohibitions of the prophet: but in the subsequent verses, in which the young man's execution of the commission is described, all the narrative verbs are in the continuous tense, and the last verb, which had expressed the forbidden continuance, is omitted. As there is an intimate connexion between the ideas of frequentative and continuous action, and as there is but one expression for both in the accurate Greek syntax, we might expect to find the continuous tense used for the expression of frequentative or usitative action. Thus in Jacob's remonstrance with his father-in-law (*Gen.* xxxi. 39): "What was torn (i. e. by wild beasts) I did not (*on any single occasion*) bring to thee (הֵבֵאתִי): I *used to bear the loss* ("used to miss her," i. e. continually from thence-

forth, אֲחַטֶּנָּה): from my hand thou *didst always* require it" (תְּבַקְשֶׁנָּה, i. e. continually from thenceforth "used to seek her"). Where the LXX. properly express the primary tense by a perfect, and the two secondary tenses by an imperfect.

§ 14. Quite in accordance with this usage, is the employment of the tenses in conditional propositions. In Greek, the optative, which is the proper protasis of the imperfect in frequentative sentences, is the regular form for the expression in both clauses of a mere supposition and its results. It is scarcely necessary to remark, that there is no formation in Hebrew at all analogous to the Greek optative, which is a sort of secondary aorist formed from an abnormal future. The ordinary purposes of syntax, however, are sufficiently answered, if we have the means of expressing the apodoses of both probable and impossible suppositions. For the former, as is well known, the Greek uses the subjunctive with ἐάν, followed in the apodosis by the future indicative: and it employs an indicative aorist in both members of the hypothetical proposition, which represents the supposition as false or impossible, and at the same time past. In this case, the Hebrew opposes two primary tenses: in the former, two secondary tenses. We have the second case in *Numbers* xxii. 33, where עַתָּה, "then," or "in that event," exactly corresponds to the Greek ἄν. The angel says to Balaam: "unless the ass had turned (נָטְתָה) from me, surely in that case (עַתָּה) I had slain (הָרַגְתִּי) thee, and kept alive (הֶחֱיִיתִי) her" (*εἰ μὴ ἐξέκλινε, νῦν οὖν σὲ μὲν ἂν ἀπέκτεινα, ἐκείνην δ' ἂν περιεποιησάμην*): Balaam answers: "If it is evil in thy eyes, I will turn back," where we have the same kind of conditional clause as that which is expressed in Greek by the subjunctive and future, though the apodosis in the Hebrew is strengthened by עַתָּה, as in the other case: וְעַתָּה אִם־רַע אֲשׁוּבָה לִי, i. e. *ἐὰν μή σοι ἀρέσκῃ, ἀποστραφήσομαι*. The same forms without עַתָּה make as near an approximation as possible to the mere hypothesis with two optatives, in *Numbers* xxii. 18: אִם־יִתֶּן־לִי—לֹא אוּכַל, for though the LXX.

use the other construction: *ἐὰν δῷ μοι—οὐ δυνήσομαι*, the sense is rather that of a mere hypothesis, than that of a probable assumption, so that *εἰ διδοίη, οὐκ ἂν δυναίμην* might express the meaning. So also in *Ezekiel* xiv. 15, 16. Although the Hebrew language is thus able to express the second and fourth cases of conditional propositions, and can occasionally approximate to an expression of the third case, it is necessarily, in reference to the fourth case, obliged to use one form for the two alternatives distinguished by the imperfect and aorist in Greek. Thus *Deut.* xxxii. 29 refers to present time, and would therefore have the imperfect indicative in Greek: and *Judges* xiii. 23 refers to past time, and would therefore have had the aorist indicative. But of course the primary tense is used in each case in the Hebrew. When ו = *tum* stands as the representative of the Greek *ἂν* in the apodosis, we observe the same relation between different verb-forms which we have noticed in the merely copulative sentences. Thus if the secondary tense precedes, and the primary follows, the possibility assumed in the protasis is regarded as a continuous state, until it becomes *act*, and then it is followed immediately by the single consequence of the apodosis: thus, in *Judges* iv. 8: אִם תֵּלְכִי עִמִּי וְהָלַכְתִּי, "if thou goest with me," or "on the supposition of thy going with me, I go at once;" but, of course, we have the secondary tense for the converse alternative; "if not, I will *continually* abstain from going." This is particularly the case where the apodosis expresses the immediate consequences of separate acts of frequent occurrence, as in 1 *Sam.* ii. 13, where a מִשְׁפַּט or habitual custom, is described by the primary tense בָּא after a participle absolute: "every man sacrificing any sacrifice, then immediately came the priest's attendant." Conversely, in a prayer where the condition is the finished and necessary cause, we have the primary tense followed by the secondary, sometimes with נָא = *νὺν* in both clauses, as in *Gen.* xviii. 3. Although in such passages as *Gen.* xliii. 9, we have the primary tense in both clauses, when there seems to be an express assertion of a continuous result, we must recollect that the object is not to express the *continuousness* of the result, which is sufficiently predicated by the adjunct כָּל-הַיָּמִים, but its *immediate*

ness as a consequence on the non-fulfilment of the condition prescribed: "If I have not brought him back, let me at once be implicated in an everlasting culpability."

As a general illustration of this doctrine respecting the Hebrew tenses, we will take a passage written in Greek, by an author probably well acquainted with the Semitic idioms. In St. Luke's Gospel, vii. 38, sqq. we have first, in the description of the penitent woman's action, the aorist ἤρξατο βρέχειν, followed by a series of imperfects, expressing the continuance of what she did: ἐξέμασσε,—κατεφίλει,—ἤλειφεν. But when our Lord describes her act as finished, he uses aorists throughout: ἔβρεξε,—ἐξέμαξε,—ἤλειψε. And even when he has to speak of her *continually* kissing his feet, he says, not διηνεκῶς κατεφίλει, but, to keep up the distinction, οὐ διέλιπε καταφιλοῦσα. If we compare this passage with the many parallels which occur in the use of the primary and secondary tenses in Hebrew, we shall see that the same principle of distinction is observed in them. As the subjunctive and optative in Greek are related as future and aorist, the usage of both together, in such final sentences as Thucyd. III, 22; Herod. IX, 51; Eurip. *Hec.* 1120; may be adduced for the same purpose of comparison.

§ 15. Although the Hebrew language is thus parsimonious in its distinctions of tense, it has a great abundance of derivative forms for the verb itself. But these are mostly referable to syntactical rather than to etymological principles. The reduplicated forms are, of course, the results of a process which is at least quasi-etymological: thus, verbs of the *Pi"hél* and *Pu"hal* conjugations, as they are called, must be considered as having sustained a reduplication of their second letters. The differences in vocalization are the same as those which characterize the passive as distinguished from the active participle, and are, in all probability, referable to an original insertion, before the language lost its inflexions, of a pronominal root not unlike the Sanscrit य, which is used for the same purpose. But all those forms in which the *He'hemanti* letters, as they are called, appear, are the results of the syntactical contrivances which we have already discussed. These formative letters have the same force in the derivative verbs as in the *He'hemanti* nouns. Thus the *Hi-ph"hil* verb which is formed, probably,

from a verb which has already become *Pi"hel*, by the prefixed ה, has generally the causative meaning which that prefix gives to the noun. Now this prefix is manifestly the first half of the definitive *ha-la* = *ha-na*, and is in itself a subjective or immediative pronoun, and therefore peculiarly adapted for the purpose of forming a causative and inchoative verbal. The other half of this compound pronoun, i. e. נ, when prefixed to a noun, denotes that which is, or is capable of becoming, the object of an action. Hence the *Ni-ph"hal* is naturally a sort of neuter or reciprocal verb, in which the object of action, as well as the subject, is expressed by the verb itself. But the most definite form for the expression of this meaning is the *Hith-pâ"hêl* verb, the prefix to which is compounded of the subjective ה and of the preposition אֵת, which is so regularly used to denote the objective case of the noun; and the verb, being itself a strengthened form, is well calculated, with this prefix, to express, in the most distinct manner, that the subject of the verb is represented as acting on himself. The composite structure of this prefix is partly shown by the separability of its component parts. Thus, when the verb begins with a sibilant, the ת is placed after the sibilant, and sometimes assimilated, as when it becomes ט after צ on account of the medial sound involved in that compound sibilant. It is also well worthy of remark, that while in the primary tense, which has no subjective prefix, the subjective ה appears in *Hi-ph"hil* and *Hith-pâ"hêl*, it is omitted in the secondary tense, where the persons of the verb are prefixed, and its place is taken by these prefixes. With regard to the suggestion, that the *Ni-ph"hal* originally had this subjunctive prefix, springing, as that suggestion does, from no sound or intelligible views respecting the nature and origin of these forms, it is sufficient to remark, that the general difference in meaning between *Ni-ph"hal* and *Hith-pâ"hêl* verbs consists in the greater causative emphasis which is expressed by the latter verb, and this indicates an admixture of the *Hi-ph"hil* with the objective meaning, which is not apparent in the *Ni-ph"hal* verb. That the -נ, like the אֵת in *Hith-pâ"hêl*, is objective, appears from its being represented by a lengthening of the first syllable after the personal prefixes in the secondary tense. That it is not more formally

expressed is due to the fleeting nature of the liquid *n*. The same appears from the participles, which lose the ה in *Hi-ph"hil* and *Hith-pâ"hêl*, but retain the נ and ת in *Ni-ph"hal* and *Hith-pa"hel*. The prefix מ, which appears before all the participles except those of the *Qal* and *Ni-ph"al* verbs, is a *He'hemanti* letter, and here, as usual, indicates the agent or instrument, or the state of things occasioned by, or resulting from, an action.

§ 16. From this brief examination of the word-forms, or rather syntactical contrivances of Hebrew Grammar, we may now pass to the consideration of Hebrew Lexicography. But in the first place, it will be desirable that something should be said on the special causes which have led to the principal phenomenon in the structure of the language: namely, the widespread uniformity of its composite roots. The investigation hitherto has sufficiently proved the syntactical origin of most of the grammatical peculiarities of the Hebrew language; and at least the same amount of syntactical influence might be pointed out in the other Semitic languages. It has been already suggested that an early cultivation of prose literature, which involves an early and habitual use of the art of writing, would be sufficient to account for a good deal of this. But a language would not necessarily pass by this means from a secondary to a tertiary state. The Greek and High German languages are not less syntactical than the Hebrew and Arabic, but they still retain their inflexions. If we compare the Semitic languages with other idioms in the same state, we shall be led to seek the cause of their etymological disintegration in the admixture of foreign elements, introduced by emigration or conquest. The Franks, when they conquered the Latinized inhabitants of Gaul, and the Normans, when they settled as a military aristocracy among the Anglo-Saxons, found, in the countries to which they migrated, languages capable of inflexion; and in each case the language, which resulted from a compromise between the victors and the vanquished, sacrificed all the characteristics of etymological vitality. The same appears to have been the case with the Etruscans in Italy. Their conquest of the Umbrians produced a mixed language, mainly that of the vanquished, without declensions or conjugations. Now the history of the Hebrew

race, and of their contacts with the other Semitic nations, teaches us that there was at least an equally good reason for the similar condition of their language. It appears that while successive off-shoots from the great Iranian family were peopling Europe and India, two streams of population had descended from the original seat of the human race in the mountains of Armenia; and, leaving the desert between them, had founded in Mesopotamia to the left, and in Palestine to the right, wealthy and civilized communities, which cultivated at an early period all the arts of city-life, and practised not a few of its attendant vices. From the left-hand colony, which included the empires of Babylon and Nineveh, a further stream proceeded Southwards, and, having on its way founded the kingdoms of Havilah and Sheba, it ultimately carried its traditionary religion and social culture into Upper Egypt, where it came in contact with a kindred empire, founded in Lower Egypt by those of the same race who had taken the right-hand course. All these great diffusers of sensual comfort, and irreligious civilization, are classed together by the Bible as Hamites, or descendants from Noah's godless son. They had long been established in their settlements, when a hardy tribe — the Hebrews — descended from the sources of the Euphrates, and took up their abode in Palestine, where they appear as nomads living in tents, but as connected with a confederacy sufficiently powerful to tear the spoil from the conquerors of their rich city-neighbours; we then find them established in Lower Egypt, which they leave after a sojourn of several centuries; lastly, we read of their probationary residence in Arabia Petræa, and of their return to Palestine as conquering invaders from the East of the Jordan. We are told, too, of many intermediate contacts and ethnical affinities between them and the inhabitants of the different countries which they successively visited. Abraham and Isaac are described as enjoying the same relations with Egyptian and Philistine kings. Jacob nearly consents to an ἐπιγαμία with a Canaanitish prince. At least one Arab tribe traces its origin to the union of the Hebrew patriarch with an *Egyptian* woman. The Edomites, Amalekites, and other tribes to the South of the Holy Land, claim a descent from Esau: and the Moabites and Ammonites derived their pedigree from Lot. In this admixture of ethnical elements, we have abundant explanation for the loss

of inflexions in the Hebrew and those cognate languages, which seem to have been bound together in one fate; and whatever opinions we may entertain respecting the *Hyksos* period in Egypt, and the connexion of the Hebrew and Arabic tribes with it, we must admit, that, in all the countries which formed the scene of the Semitic wanderings, there was a fusion and intermixture of conquerors and conquered, not unlike that to which the English, the Romance, and the Etruscan languages owe their lifeless and truncated etymological forms.

§ 17. It is by no means a new opinion, that a scientific analysis would point out the existence of monosyllabic roots in Hebrew no less than in the Indo-Germanic languages[9]. And if assuming, as a general view of all languages entitles us to assume, that the language of the Israelites was originally endued with a living power of flexion from single significant utterances, we were to inquire what process of mutilation would naturally ensue from the early use of writing and the perpetual fusion and confusion of races to which we have adverted, we could hardly imagine any other state of things than that which is exhibited by the language of the Old Testament. No reasonable man would conclude that the living forms of this language were at one blow converted into pillars of salt or stone; still less that these dead monumental effigies were intentionally and artificially pollarded into uniform truncated Hermæ. The loss of a living etymology in Hebrew, as in the other languages to which we have adverted, must have been gradual, and the apparent trigrammatism must have been the result of a subsequent, but naturally consequent, process, which gratified the craving of people for words of not more than a certain length, which might be controlled by one dominant accent. Even in the latest syntactical compounds we see the same process, and it

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[9] Not to speak of the system of Julius Fuerst, which is comparatively recent, J. D. Michaelis thought long ago that the Semitic roots were not really dissyllabic: see Adelung, *Mithridates*, I, p. 301, 2: and Klaproth in the Baron de Merian's *Principes de l'étude comparative des Langues*, pp. 212 sqq. We have also seen an anonymous pamphlet by an English writer, entitled, *An Opinion on Hebrew Roots, as original monosyllables*, London, 1845.

cannot be doubted that when, by the loss of inflexions which were no longer significant, fully developed words, and even compounds, were reduced to mere crude-forms, sometimes lopt at both ends, the symmetry of rhythm would not stop here, if the word were longer and heavier than was pleasing to the utterance of the speaker. It matters not that the parts omitted were often at least as significant as those retained. When the etymological value of a language is at a discount, all syllables are alike, except so far as they minister to, or oppose, a conventional euphony. Another consequence of the same obtuseness of etymological discrimination is this: that different meanings of the same word, by a mere modification of sound, are represented by different words. We have many examples of this in other languages of the same kind, especially in French and English. The process of assimilation, the last traces of which have in some cases been preserved to us only by the *punctatores*, has contributed in no small degree to complicate the problem of analysis. In some cases it has left us, instead of the root, a mere reduplication of its last letter. It will surprise us too sometimes to find, even in the most primitive words, an almost absolute abandonment of what must have been the primitive type; though, on the other hand, there are cases in which no Indo-Germanic idiom has preserved the real root in a more simple and unaffected state.

§ 18. We shall not have far to seek for examples in proof of these general remarks. Thus, the first word in the book of *Genesis*: בְּרֵאשִׁית, will furnish us with several analogies. Stript of its prepositional prefix, we have here a word bearing the same etymological relation to רֹאשׁ, "a head," that the feminine Gentile name does to the name of the country referred to: and as רֹאשׁ signifies that which is first and foremost in any thing—the summit of a mountain, the source of a stream, the prince of a country, the sum total of an amount,—we may compare the formations *caput*, *prin-cipium*, *prin-ceps*, Etrusc. *clens*, *clanius*, κεφαλή, κεφάλαιον, &c. Now רֹאשׁ is clearly connected with רָאָה, "he saw," just as נֶפֶשׁ *anima*, is with נָפַח, "he blew," i. e. the crude-form terminates in a guttural in the case of the verbs, in a sibilant in the case of the nouns. We are as much

entitled, therefore, to derive a root רָ from the crude-forms ר-אשׁ and ר-אה, as from the more developed and still living words λά-ω, "to look," ὁ-ράω, "to see." The appendage of the root in Hebrew may be a remnant of that digamma-sound of which we still find traces in the Greek. It is an interesting speculation to follow this doubly-affected root through some few of its vagaries. Thus, the aspirated prefix, which is faintly seen in ὁ-ράω, where it has quite lost its digammated affix, appears as a dental in ἀθ-ρέω, δέ-ρκω, δ-ρῶ (=βλέπω Soran. *de Mul.* p. 90), and as a guttural in γ-λαυκός, &c., which have partly retained the affix. So that, as in ἄν-θ-ρωπος = ὁ ἀνα-δ-ρώπ-των we have a justification of the idea put forward by Cicero and Ovid[10], σκύ-θ-ρωπος, from the same root as σκύ-ζομαι (*scheu*, "shy"), expresses the aversion and anger which are manifested by the countenance. As περι-οράω signifies "to over-look," "to neglect," "to leave undone," we find that δράω means "to look after a business," "to have an eye to it." With the labial affix, we find in this signification such words as δ-ρα-πέτης, θε-ράπ-ων, &c. And as the ideas of active service and running or moving quickly are intimately connected, we must not be surprised to find the same root in δ-ράω, "I run," ἔ-δ-ραμ-ον, τ-ρέ-χω. In old Egyptian, *i-ri*, which signifies "the eye," means also "to do or make."

The Latin root *vid-* "to see," appears in the secondary form *vid-eo*. As a primary form it means "to separate," as in *di-vido*, *vid-uus*. Now the ideas of separation and distinction are connected as expressions of cause and effect. Compare *dis-cerno* and *di-stinguo* with *di-vido*. Consequently, the appearance of *video* as a derivative verb need create no difficulty. In Hebrew, the word which expresses the primary idea of division, is itself a derivative form. For בָּדַל, "to divide" (it appears practically as a *Hiph"hil*, or causative verb), has the final *l*, which plays so important a part in Russian verbs, and which is found in many English forms—*suckle*, *throttle*, *nestle*, &c. So also in the Hebrew קָמַ-ל, which contains the same root as the Greek κτα-, "cut," and must be compared with its

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[10] Cic. *Legg.* 1, 9. Ovid. *Metam.* 1, 85. See Lobeck, *Paralipom.* pp. 118, 542.

synonym קָטַב, with כָּתַב, "to write," i. e. to cut words on a table (cf. γ-ράφω, γλύφω, חָרַב), and with קָטֹן, "little," (cf. *curtus*, *kurz*, &c.).

In Greek and Sanscrit, this root FIΔ (in εἶδον, οἶδα, विद्) signifies both "to see" and "to know," which are also related as cause and effect. In Hebrew, as in Greek, the original labial at the beginning is lost, and the root is extended by a softened nasal, or *anuswâra*, at the end. Thus, although יָדַע, "to perceive and know," clearly contains the same root as בָּדַל, "to divide," the loss of its original initial, and a difference of formation, have made it appear as a different word in the trigrammatism of the Hebrew teachers.

As רֹאשׁ, "a head," is connected with *ra*, "to see," so the root *vid-* appears in the Lithuanian *veidas*, "a face." The Hebrew word for "a face," used in the plural פָּנִים like *ora*, brings us to another important family of words in the Indo-Germanic languages, not unconnected in meaning with those which we have been discussing. In Sanscrit, Greek, and Latin, the root भा, *bhâ-*, *φα-*, *fa-* expresses the cognate ideas of shining, showing, bringing to light, speaking, and even making. The Latin *fa-cies* is strengthened by an addition which appears also in the verb *facio* and the noun *fax*. The *n*, which is added to the root in the Hebrew, also appears in the common Greek φαίνω.

The word רֹאשׁ has given us an instance of the suffix שׁ. A comparison of שָׁמַיִם, "heaven," with מַיִם, "waters," will exhibit the same letter as a prefix. The root in the Indo-Germanic languages generally has the affix *r*, as in μύρω, *mare*, Goth. *marei*, Engl. *meer*: but it appears without such an appendage in *meio*. As the Hebrew notion was that the waters were collected above a solid firmament, through the flood-gates of which the rain was poured down, the letter שׁ seems to have a collective force like the Indo-Germanic affix in ὅ-σος, ὅ-σος, &c., and the prefix σύν, σα- (σα-φής i. e. σὺν φάει), &c.

It may be doubted whether there is any connexion between רָאָה, "to see," and רָעָה, "to tend," "to go about with a flock of sheep," of which the more immediate analysis leads us to רַע (cf. Lat. *erro*, Gr. ἔρρειν, Sanscr. *ri*. Goth. *airzis*). The connexion between the ideas of evil and wandering in Hebrew is

very common; and conversely we have the comparison between rectitude of conduct and a straight road, e. g. in *Ps.* ii. 12. Now דֶּרֶךְ is obviously connected with the Indo-Germanic roots which imply straightness in the abstract and moral rectitude, as well as the road and the way; cf. *reg-o*, ὀ-ρέγ-ω, τ-ρέχω, ὄ-ργυια, *rec-tus*, *regio viarum*, דרך, &c. The Russian *draga*, *doroga*, and the Armenian *dereg*, are very near approximations to the Hebrew דֶּרֶךְ, and there is doubtless an affinity between the roots of these words and those which we classed with ὀ-ραώ. On the association of contrast, of which we have an example in רָעָה, רָאָה, דָּ-רַד, we have spoken elsewhere. And we observe the same phenomenon in the Hebrew אָהַב, "to love" (*aveo*, &c.), and אָיַב, "to hate," עָמַד, "to stand," and עָבַד, "to serve," &c.

The dental prefix in דֶּרֶךְ &c. has given us a singular analogy of formation between the Greek and the Hebrew. Still more common is the guttural prefix before a nasal or dental. The letter ע is itself a similar combination. We have many instances of the same kind in Greek, and it has been remarked also in old Egyptian [11]. A knowledge of this enables us to recognise the Indo-Germanic root of δολιχός, Russian *dolgye*, &c., in the Hebrew גָּ-דוֹל, "great."

The verb בָּרָא, which expresses the act of creation, is obviously nothing more than a slightly altered form of בָּרָה. They both signify "to cut," "to form by cutting;" hence the latter means "to prepare a feast," "to eat," &c. In spite of the merely secondary nature of the liquid *r*, we find these meanings, with scarcely a change of form, in *paro*, *pario*, *pars*, *ferio*, *fero*, *fruor*, *fruges*, βι-βρώ-σκω, &c. The difference between בָּ-רָא *com-PAR-are*, יָ-צַר *con-SER-ere*, and עָ-שָׂה *com-PRIM-ere* (cf. the Germ. root *nas*, *nesan*, "nest," &c.) is well given in the old Hebrew Lexicons: "בָּרָא *produxit ad esse:* יָצַר constituit *rem in formâ suâ:* עָשָׂה *perfecit, disposuit.*" Similarly, in another class of synonyms, יָצָא refers to the *starting*, הָלַךְ to the

[11] Bunsen, *Ægypten* II, p. 6.

journey, and בּוֹא to the *arrival* at the end of the journey: see *Gen.* xii. 5.

It is scarcely necessary to mention that אֶרֶץ is identical with our Indo-Germanic ἔρα, *airtha*, *eortha*, "earth."

This examination of the few words composing the first verse of the Hebrew Bible may suffice to show that, although Hebrew has often been foolishly used for the illustration of Greek and Latin words, the wider comparisons furnished by Indo-Germanic philology are capable of furnishing results much more satisfactory than those which arise from the feeble instrumentation of the Semitic school. The same process might be carried out from one end of the sacred volume to the other; but as we must not enter too far upon this lexicographical examination, we will content ourselves with an analysis of the numerals, which are the first object of interest to every philological inquirer, and to which the book of *Genesis* very soon introduces the learner of Hebrew.

§ 19. The names, by which the numerals are designated in the ancient Hebrew language, seem to have been derived from two different sources; at any rate, the principles on which the nomenclature rests are not consistently the same for all the words; for while three of the numerals 1, 6, 7, may be referred at once to the pronominal roots of the Indo-Germanic family of languages, and while the number 5 is expressed, like the same numeral in those languages, by a word signifying "the hand," or rather a derivative from that word, all the other numerals are either words involving verbal roots, or compounds with the relative, periphrastically defining position. This view of the case has entirely escaped the notice of those who have written on the subject of Hebrew etymology, and Fuerst in particular (*Lehrgebaüde*, pp. 241, sqq.) has had recourse to the most violent and Procrustean expedients in endeavouring to reduce all these words to pronominal stems. The obvious fact that this is the case with some few of them should not have been accepted, by a scientific philologer, as a proof that the same explanation was applicable to all.

We shall divide the Hebrew numerals into three classes: (A) Those which correspond in sense or origin to their Indo-

Germanic equivalents; namely, the numerals, 1, 6, 7, and 5; (B) Those which are pronominal compounds, periphrastically describing position, namely, the numerals 2, 3, and 4 (considered as implied by 8); and (C) Those which are words involving verbal roots; namely, all the rest of the numerals.

(A) The Hebrew expressions for 1, 6, 7, are אֶחָד, *'he'hâd*, fem. *'ha'hath*; שִׁשָּׁה, *shish-âh*; שִׁבְעָה, *shib'h-âh*. It is impossible to mistake the identity of these words and their Sanscrit equivalents, एकस, *êka-s*; षष, *shash*; सप्तन्, *saptan*[12]; forms which we have fully discussed elsewhere (*N. Crat.* pp. 187, 194, sqq.). It must be concluded that these numerals, at least, are as old as the period when the Semitic and Indo-Germanic races had one common language of computation.

That in the Indo-Germanic languages the expression for 5 is connected with the name of "the hand," the five digits of which are the most obvious and natural representation of this number, Lepsius has fully shown in his ingenious Essay on the subject[13]. It would not be unreasonable, therefore, to connect חֲמִשָּׁה, *'hami-sh-âh*, with *kâp*, "the hand," and *qâmatz*, "to grasp with the hand." The use of the root κα-, χα-, γα-, with its affixes ρ-, λ-, μ- (*New Crat.* pp. 361, 403), generally recalls to our recollection some of the functions of "the hand;" and this is the case also when the order of the elements is reversed, for we cannot mistake the identity of לָקַח, *lâ-qa'h*, "to seize with the hand" (λᾶν-χειρί), and λα-χεῖν. The word *qâ-matz* seems to be compounded of this root and מָץ, *mâtz*, μάσσειν; whereas כַּף, "the hollow of the hand," exhibits the same combination as *ca-vus*, χα-υ-νός, &c.

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[12] Dr. Mommsen has endeavoured (Höfer's *Zeitschrift* 1, p. 262) to connect שִׁבְעָה Ar. سبعة with the Arabic اصبع "a finger," from صبع "to point," assuming that, in the decimal system, after counting the fingers of the left hand, the computer would begin with the thumb of his right hand, so that the fore-finger would fall in the seventh place.

[13] Ueber den Ursprung und die Verwandschaft der *Zahlwoerter* in der indogermanischen, semitischen, und der koptischen Sprache.

(B) The Hebrew expressions for 2 and 3 are שְׁנַיִם, *sh'naîm*, and שְׁלֹשָׁה, *sh'lôshâh*. In order to analyse these words, we must, in the first instance, divest them of their terminations. The former has the dual or plural (masc.) affix *-îm*, the latter has the singular (fem.) affix *-âh*, and the collective termination *-sh*[14]. The feminine affix of *sh'lô-sh-âh* is dropt in the feminine *shâlô-sh*, and the feminine form of *sh'na-îm* is *sh'ta-îm*, the tenuis dental being substituted for the corresponding liquid, which is also the case in the singular of the first person perfect, as compared with the plural of that person (above §11). The tendency of the Hebrew language is to substitute ת, *t*, for other letters, and not other letters for ת (above p. 7). We may, therefore, assume, as the original crude-forms of the second and third numerals, the syllables *sh'na*, and *sh'lô*. The first part of each of these compounds is the Phœnician[15] and old Hebrew relative שְׁ, *she*; the syllable *na* is one of the most common of those pronominal roots which express the first person, and in good Hebrew *lôw* is used to signify "to him," and *she-lôw* "of him." Accordingly, *sh'na* and *sh'lô*, considered as indicating successive positions, may be rendered: "that which stands next to *me*," i. e. "that which stands in the *second* place[16]," and, "that which is of or belonging to *him*," i. e. "that which stands in the *third* place." It has been shown elsewhere[17] that words thus indicative of successive relative positions are the original forms of the first three numerals in the Indo-Germanic family of languages. The Hebrew system is only a different application of the same principle; for, while in the Japhetic idioms the three personal pronouns, "I," "you," "he,"—which are ultimately identical with the three first numerals,—denote successively the three positions

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[14] The nature of this formative element may be discerned in רֹאשׁ, "a head or face," from רָאָה "to see" (*ó-ράω*); נֶפֶשׁ "*anima*," by the side of נָפַח "*flare*" and נָפַת "*olere*," &c. (see above pp. 37, 39.)

[15] Gesen. *Script. linguœque Phœnic. Mon.* pp. 356, 438.

[16] That *she-na* by itself would not be sufficient to express the first person, is clear from the word אָנֹכִי = *'ha-na-ha-kî*. Probably *she-lô* = *she-la-ha*, and *na* = *la*.

[17] *New Cratylus*, pp. 57-59, 158, 185.

of *here*, *near to the here*, and *there*; in the Hebrew we find that the three first numerals denote *that which is by itself*, i. e. *the subject*; *that which belongs to the subject*, or *stands near to it*; and *that which belongs to the object*, or *stands next to it*.

The usual expression for 4 is אַרְבָּעָה, *'harbâ"hâh*. As this is merely a general expression for multeity, and as it may be referred at once to a verbal root, it may be considered, in its proper place, as belonging to class C. But an analysis of the numeral שְׁמֹנָה, *sh'mô-n-âh*, "eight," will lead us to an expression for "four," analogous to those compounds which we have just examined. It is obvious that the Indo-Germanic words for "eight," are dual forms of the word for "four"[18]; and Lepsius has shown[19] that the same fact is observable in the Semitic languages. In the Arabic especially, we have the dual-ending *âni*, not only in 2: *i-thn-âni*, *i-thn-at-âni*, but also in 8: *tham-ânî-at-un*, *tham-âni-n*; the feminine ending appended to the dual being only an indication that the ending *-âni* was no longer understood, and was reckoned as a part of the root. "We perceive from this," he proceeds, "that the corresponding Hebrew form for 8: *sh'mônâh*, is to be similarly explained, and that, in this case also, the feminine ending, *-ah* or *-at*, is affixed to a stem *sh-m*, already increased by the dual *n*." Thus far we agree with Lepsius. In the further analysis we must seek for ourselves; and it appears to us, that the original form for 4 was שְׁמָה, *sh'mâh*, or שְׁמוֹ, *sh'môw*, the second part being the interrogative or indefinite pronoun *mâh* or *môw*, of which so much use is made in composition with prepositions. We might even derive *she-monâh* directly from *she-ma-ha-nâh* = *she-ma-she-nâh*, which would be equivalent to a reduplication. Otherwise we must compare this termination with the 2 and 3 plur. fem. of the secondary tense; thus:

she-môw-nâh
ti-ktôv-nâh.

In either case, the meaning of the compound *she-mâh* is "that which is anywhere," as distinguished from the definite positions denoted by *sh'na* and *sh'lô*, and this expression for the number 4

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[18] *New Cratylus*, p. 194.

[19] *Abhandl.* p. 107.

is well accommodated to the vague and general value assigned to that numeral by the Hebrews, who, as will be seen presently, used it as a sort of indefinite description of plurality or multitude. Hence we have the new Hebrew כַּמּוּת *ka'mûth* كمية *quantitas*, and מָהוּת, *mâhûth*, ماهية *quidditas*. (Fuerst, *Concord.* p. 1328.)

(C) We shall now proceed to show that the numerals 4: אַרְבָּעָה, *'harbâ"hâh*; 9: תִּשְׁעָה, *tish"h-âh*; and 10: עֲשָׂרָה, *"hasâr-âh*, together with those higher numbers which do not involve the digits already examined, are significant terms derived from verbal roots.

The etymology of *'harbâ"hâh* has been already given by Lepsius (*l. l.* p. 139), whose view appears to us perfectly sound. He observes that the initial א does not belong to the root, as is shown by the ordinal *r'vî"hî*, and by the form *reva"h*, "the fourth part," and as might be supposed from the usual pronunciation of the liquids (*N. Crat.* p. 111). The root is to be sought in רַב, *rav*, "great," "numerous," "many;" רָבָה, "to be great," רָבַב, *râvav*, "to be multiplied." It is a fact that the numbers 4 and 40 are used as vague, round numbers in Scripture, and רֹבַע, *rôva"h*, "the fourth part," seems to signify merely "a considerable part," (*Num.* xxiii. 10. 2 *Reg.* vi. 25. cf. τὸ τέταρτον, *Apoc.* vi. 8). Thus also *r'vâvâh*, signifies 10,000, in the same indefinite sense as the Greek μυρίοι, and it is scarcely safe to base our calculations upon any statement of numbers into which the word *'harbâ"h-âh*, or any of its derivatives, enter, as may be seen from an examination of the chronology of the period between the building of the Temple and the Exodus.

We refer *tish"h-âh* = 9 to the important root יָשַׁע *jâsha"h*, "to be wide," "roomy," hence "to be rich, prosperous, free." The noun *yêsa"h*, derived from the mas. 3 p. of the secondary tense, signifies "liberation," "prosperity," &c.: *têsha"h*, the feminine numeral, is just the same derivative from the fem. 3 p. The difference in signification between these *formæ nominales imperfectivæ* is well given by Fuerst (*Concord.* p. 1345). Those

from the mas. 3 p. convey rather a notion of *personality*, those from the 3 p. fem. the notion of *reality* and abstraction, *sicuti in universum femininum ad exprimendum genus neutrum vimque abstractivam adhibetur* (above, p. 27). According to this, *tish"h-âh* conveys the abstract notion of completeness, and this notion surely attaches itself to $9 = 3 \times 3$, a triple repetition being of itself an expression of completeness. Compare the epithets τρίσμεγιστος, τρισόλβιος, τρίσπονδος, &c. with the triple repetition of קָדוֹשׁ, *qâdôsh*, in *Isaiah* vi. 3, and of ἅγιος in *Apoc.* iv. 8: and see Nicomach. *Theol. Arithm.* p. 14. Ast.: ἐπὶ πλήθους ἔμφασιν τῇ τριάδι χρώμεθα[20].

A similar explanation must be given of *"hasâr-âh*. In 1 *Reg.* xxii. 49, we find the reading *Jehôshâphâth "hâsâr 'haniôth*, and our margin suggests, 'or "*had* ten ships,"' though the *Q're* gives עָשָׂה. We think that the connexion of *"hasâ-r-âh* with this root is as intelligible as it is obvious. The notion conveyed by the word is that of completion and accomplishment; *"hasârâh* would, therefore, signify the τέλος or *sum*, which every ten would make in a decimal system of arithmetic; since, for facility in counting, every such sum would make a new unit, just as the double of this sum, or 20, makes a *score* in our old English system of counting by tallies (see Tooke's *Diversions of Purley*, II, p. 172). This use of a word, properly signifying "a building," or "erection," to denote the number 10, is strikingly illustrated by the fact that the Coptic expression for 10, i. e. *men-t*, obviously contains the old Egyptian root *men*, "to build."

The word מֵאָה *mê'hâh*, 100, denotes properly "a quantum," "a lot," like *sh'mô* and *'harbâ"hâh*; hence the large round number 100. Similarly אֶלֶף, *'heleph* is properly "a herd of cattle;" hence, a large collection; and ultimately the great number 1000: compare the use of βοῦς in Greek (*New Cratylus*, p. 566, sqq.).

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[20] Since this was written Dr. Mommsen has suggested (Höfer's *Zeitschrift*, I, p. 262) that תִּשְׁעָה is connected with the Arabic تسعة, and signifies "extension," with reference to the completion of the two tetrads in 8.

The numerals of which we have not yet spoken, are either combinations of these, or their regular inflexions. Thus, the numbers between 10 and 20 are formed, as in other languages, by prefixing the digit to the word signifying 10: accordingly, we have for 11, *'ha'had-"hâsâr;* for 12, *sh'neîm-"hâsâr,* and so on, The number 20 is formed from the number 10; thus: עֶשְׂרִים, *"hesrîm,* where the plural ending *-îm* is used with a dual signification. In the same way, we have מֵאתַיִם, *ma'hthaîm* = 200, from *mê'hâh,* and אַלְפַּיִם, *'halphaîm* = 200, from *'heleph.* The numbers between 20 and 100 are formed from the digits by the plural affix *-îm,* all reference to 10 or 20 being disregarded; thus we have for 30, שְׁלֹשִׁים, *sh'lôshîm;* for 40, אַרְבָּעִים, *'harba"hîm,* &c.

The feminine ending of the digits 3—10 is due to the prevalent use of this gender in the formation of abstract nouns. It is only by a secondary process that the numerals can be considered as epithets or adjectives. In its original use, the numeral was a word indicative of position. If the quantity or number suggested by that position was to be expressed, the most natural course would be to convert the positional word into an abstract, feminine substantive; for the feminine in this abstract sense does convey the idea of quantity, even in Greek, where the neuter is so largely employed in an abstract sense. Every Greek student is aware that ἡ ἵππος signifies "a body of cavalry," &c.

§ 20. This general view of the case, assisted by the specimens which we have given, may perhaps be sufficient to convince the philological student of Hebrew, that he must not surround the Semitic languages with a Chinese wall, and seek for no illustrations of their structure in the grammar and lexicography of the European idioms. And with regard to the grammar in particular, he will now see that the traditions of Hebrew and Arabian teachers must be limited, by the nature of the case, to a very narrow field of observation. At the best, these Semitic grammarians are not entitled to a higher place in our estimation than the Greek and Latin scholiasts, who have, indeed, preserved to us many lost words and their significations,

but have shown themselves, as might have been expected, mere smatterers and guessers in etymology. Every lover of knowledge will speak with respect of the indefatigable exertions by which Erpenius and Golius made the Arabic language as accessible, or nearly so, to the Oriental students of the seventeenth century, as it is to ourselves. And while every one must recognize the great value of Arabic literature on many other accounts, only the ignorant will doubt or deny the importance of a knowledge of this language to the professed student of Hebrew. But we may acknowledge the importance of an auxiliary, without placing ourselves unreservedly in his hands; and we may admit that in many cases the meanings of Hebrew words are to be found most readily in an Arabic dictionary, without renouncing the right of employing our Greek lexicon for the same purpose. Arabic is valuable to the Hebrew scholar, but there are other branches of knowledge to which we would attach a higher importance; and the extravagances of the school founded by Schultens, in the very scene of the labours of Golius and Erpenius, may warn us not to trust too implicitly to the guidance of the Arabizing Hebrew grammarians. With regard to the Jewish teachers themselves, it is scarcely possible to set too low a value on their authority[21]. Except as religiously scrupulous in the preservation and transmission of traditionary knowledge, they do not even pretend to any positive functions. That any enlightened man should bow to the authority of such childish superstition is indeed most surprising.

One of the reasons why philology of a higher kind has not

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[21] Dr. Arnold says (*Life*, I, p. 371) in a letter to Archbishop Whately: "I had occasion in the winter to observe this" (i. e. the difference of the Greek and Jewish intellect) "in a Jew, of whom I took a few lessons in Hebrew, and who was learned in the writings of the Rabbis, but totally ignorant of all the literature of the West, ancient and modern. He was consequently just like a child—his mind being entirely without the habit of criticism or analysis, whether as applied to words or to things; wholly ignorant, for instance, of the analysis of language, whether grammatical or logical; or of the analysis of a narrative of facts, according to any rules of probability external or internal. I never so felt the debt which the human race owes to Pythagoras, or whoever it was that was the first founder of Greek philosophy."

been brought to bear upon Hebrew as upon Greek, is to be sought in the fear that new systems of grammar and lexicography will perhaps bring with them new modes of interpretation: and we would rather cling slavishly to the conventions of bygone days, than incur any risk of a visitation from the much-dreaded phantom called German Neology. It is sad to read books in which able and learned men appeal to this *terriculamentum* as a reason for checking the progress of knowledge, and the more so, when they admit at the same time the unapproachable superiority of German scholarship in regard to Greek and Latin. That a want of discrimination should lead to such an inconsistency is perhaps to be expected. But it is time that our English students should be taught to distinguish between what is sound and what is baseless in the theological systems of Germany, and that we should no longer allow ourselves to believe that we cannot attain to the learning of the Germans, without following them in a long career of vain or mischievous speculation. The fact is, that historical criticism, to an abuse of which the most dangerous heresies of the Germans are commonly attributed, is an English and not a German product; and one of the most eminent of those continental writers, who have dealt with this subject, has not hesitated to avow that historical philology, though it is the heritage and glory of German scholars, was the discovery of our countryman Richard Bentley[21]. In his hands, as in those of Niebuhr, it was rather reconstructive than destructive in its operations: and we have to thank our own indolence, prejudice, and want of literary disinterestedness, if we have left to the rash and visionary speculations of young Germany, that which ought to have been the special vocation of the learned English churchman. We ought to know that nothing good can come from that mixture of extravagant admiration and unreasonable fear with which German literature is regarded in this country. Let us work for ourselves; and we shall soon learn to winnow the chaff from the wheat, and shall no longer starve ourselves from a fear of choking. It is not in the middle of the nineteenth century that the religious scholar should go up against well-armed and gigantic adversaries with the helpless sling and stone of aversion and abuse, because the royal armour

[21] Bunsen's *Ægypten*, Vol. I, note (22).

offered to him has not been sanctified by the conventional superstitions of his forefathers. It requires a deeper insight into the heart than man can claim to say, what is, and what is not, *sanctified* learning: but we need no illumination beyond that of reason to tell us the difference between learning and ignorance, between genius and dulness. We hope to see the time when the language and literature of the Israelites will be studied in a candid and manly spirit by men of comprehensive minds, and enlightened scholarship;—in fact, by Classical Philologers, and not, as heretofore, by Rabbis, Talmudists, Dragomans, and Pundits;—and instead of marking that time as one to be greeted with sorrow and fear—as a time of darkness and three days' fast[22]—we shall welcome it as a dawning of better hopes for the mind and heart of the world, as the first rays ushering in that "day without night," in which science and religion will cease to dream of their mutual incompatibilities.

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[22] The day, on which the Greek text of the law was introduced into the synagogue of Alexandria, was thus marked in the Jewish Calendar: "The law in Greek! Darkness! Three days' fast!" Bunsen's *Ægypten*, Vol. I. p. 229.

THE END.

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